

The Book of Hajj & Umrah

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Mahmoud Murad

كتاب الحج والعمرة

باللغة الإنجليزية

محمود مراد

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Preface

Verily all the praises are due to Allah. We praise Him and seek His help and forgiveness. And we seek refuge in Allah from the evils of ourselves and from our wicked deeds. Whosoever has been guided by Allah, none can misguide him and whosoever has been misguided by Allah, none can guide him.

I bear witness that there is no god but Allah alone. And I bear witness that Muhammad is His servant & messenger.

By His Grace, kindness & help, Allah has made easy the compilation of this book (The Book of *Hajj & Umrah*) after several references. It includes several subjects of the Pilgrimage (eg. Merits of the *Hajj*, Status of the *Hajj* in Islam, *Al-Mawaqee't*, The *Ihram* & other commandments). This book is, in fact, a part of the other book of the author entitled as (The Concise Book of Islamic *Fiqh*).

May Allah, Glory be to Him, treat this attempt as entirely pure & sincere for His Sake. May Allah highly benefit, with it, the writer, the reader and all the Muslims. He is the All Hearer, the All Responsive.

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بسم الله الرحمن الرحيم

In The Name of Allaah, Most Merciful, Most Compassionate

The Book of the *Hajj* and the *Umrah*

* The *Hajj* is the fifth pillar of Islam. It was prescribed in the ninth year after the *Hijrah*.

The *Hajj*, the visting to Makkah for performing certain rituals at certain times.*

1. The Merits of the *Hajj*

1. The *Hajj* is a practical manifestation of Islamic fraternity whereby a Muslim feels he is the brother of every Muslim in the world.
2. The *Hajj* is also a practical expression of the unity and equality of the Muslim nation regardless of race, color, or homeland. They all have one *Rubb*, and one Book, and one *Qiblah*.
3. The *Hajj* is a school in which a Muslim learns perseverance, generosity, co-operation, forbearance, and love. He also enjoys the beauty of the submission to Allah, from Whom the Muslim receives forgiveness and benevolence.
4. The *Hajj* is an Islamic university which gives joy to all Muslims and fills with fear the hearts of the enemies of Islam and Muslims everywhere.
5. The *Hajj* is a great season for earning rewards. In it the rewards are multiplied and the sins are effaced. The pilgrim returns home after performing it sin-free as the day he was born.
6. The *Hajj* constitutes a declaration against Satan and his accomplices on one hand, and means opening a new page in dealing with Allah through sincerity and repentance on the other.

2. The Status of the *Hajj* in Islam

- * The *Hajj* is a duty on every adult, sane, free Muslim who is capable of performing it once in a lifetime. A capable person is the one who can afford the trip financially and health wise.
- * If an under-aged performed the *Hajj*, it would be considered as supererogatory for him, but he still has to perform it once he has reached the age of puberty to fulfill it as an obligatory act of worship.
- * If a Muslim is unable to perform the *Hajj* due to old age, terminal illness or the like, he must deputize someone to perform it on his behalf at his own cost.
- * As for a woman, she must have a *Mahram* to accompany her, such as a husband, a male sibling of hers, a father, a son, a brother, or an uncle, as a precondition for the incumbency of *Hajj* upon her. Although her *Hajj* would be valid, yet she would commit a sin if she goes for *Hajj* by herself.
- * A Muslim must first perform *Hajj* for himself before performing it on behalf of someone else.
- * It is praiseworthy for the pilgrim to give out to the poor people in the *Haram* (The Masjid al-Haram in Makkah) and be charitable more often.
- * The provisions and expenses of the *Hajj* must be earned lawfully.
- * It is permissible for a menstruating woman, and a woman in postnatal period to have a bath or shower upon entering the state of *Ihram* for the purpose of performing the *Hajj* or the *Umrah*.

She must remain in her *Ihram* in Makkah until she becomes clean and have a bath thereafter to complete the *Hajj* rituals.

3. *Al-Mawaqeet*

(The *Mawaqeet* (pl. of *Miqat*), points at which pilgrims on their way to perform the *Hajj* or the *Umrah* assume the state of *Ibram*, that is, consecration and the ritual dress that marks it)

* *Al-Mawaqeet* are of two kinds:

- a - The *Mawaqeet* in terms of time: the months of the *Hajj* season.
- b - The *Mawaqeet* in terms of location. The Muslim intending to perform the *Hajj*, or the *Umrah* must enter the state of *Ibram* before crossing them.

These points are:

1. Dthul-Hulaifah, the *Miqat* of the residents of Madinah and those passing through it. It is 435 km from Makkah. It is the furthest *Miqat* from Makkah. It is also known as Abbyar Ali.
2. Al-Juhfah, the *Miqat* of the residents of Syria and Egypt as well as of those passing through those two countries. It is a village located near Rabigh which is 180 km away from Makkah. Nowadays people enter the *Ibram* from Rabigh.
3. Yalamlam, the *Miqat* of the people of Yemen and countries aligned with it, and for those passing through them. Yalamlam is a valley which is 92 km away from Makkah.
4. Qarn al-Manazil, the *Miqat* of the people of Najd, Taif, and those passing through them. It is also known as As-Sayl Al-Kabeer, which is 75 km away from Makkah, and the valley of Muhram is the highest point in Qarn al-Manazil.

5. Dthat irq, the miqat of the people of Iraq, Khurasan, middle and nort of Najd, the towns aligned with them, as well as for those passing through them. This *Miqat* is a valley which is approximately 100 km away from Makkah.

* Those living within the radius of the *Mawaqeet* may enter the *Ihram* from the place in which they live.

* A Makkan intending to perform the *Hajj* may enter the *Ihram* in Makkah itself, but if he intends to perform *Umrah*, he may enter the *Ihram* from any place outside the boundaries of the Haram, such as Masjid Aa'ishah in the Tan'eem, or Al-Ju'ranah.

* If a person traveling to Makkah in a direction other than his town's *Miqat*, he may assume his *Ihram* from any nearest point to a *Miqat* aligned with his town's *Miqat*. This applies to those coming to Makkah by air, sea, or land.

* It is not permissible for anyone intending to perform the *Hajj* or the *Umrah* to cross the *Miqat* without entering the state of *Ihram*. He who does so must return to the *Miqat* to assume *Ihram*, or to assume *Ihram* from wherever he happens to be, provided he sacrifices a sheep as an expiation. If he assumes his *Ihram* before arriving at the *Miqat*, though it is unpraiseworthy, but his *Hajj* remains valid.

4. The *Ihram*

* The *Ihram* is the practical intention of beginning the rituals of the *Hajj* or the *Umrah*. It is also the name of the towels the pilgrim wraps around himself.

5. The Purpose of *Ihram*

Allah has made His Inviolable House sacred, and assigned inviolable points of entry as sacred, that no one may cross them before performing certain rituals and certain intention.

It is the Sunnah to have a shower before wearing the *Ihram*, to shave the armpits, clip the nails, wear perfume, and wrap himself from below the chest with white fabric, and drape another piece over the shoulders. The pilgrim must avoid wearing any sewn garment, socks or shoes, and to perform thereafter, two *Rak'aat* making intention in his mind of what he is about to perform *Hajj* or *Umrah* then to recite in an audible voice:

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{O Allah! Here I am responding to Your call to perform (naming what he intends to do *Hajj* or *Umrah*) and to follow that by saying: "If I am held back by an obstacle I may break my *Ihram* in the place in which You hold me."}

Thus, if anything happens to him such as sickness or any reason that may prevent him from performing his rituals, he may break his *Ihram* without having to expiate for it.

* It is praiseworthy for the pilgrim to say upon commencing the *Hajj* rites: **"O Allah! Here I am responding to You in performing the *Hajj*."** If he wants to perform the *Hajj* or to say: "in performing the *Umrah*" (depending on his intention).

* It is the Sunnah to recite the following *Talbiyah* after entering the state of *Ihram*:

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{Here I am O Allah. Her I am! Here I am O Allah. Her I am! Surely all the praise is Yours, and the Dominion. There is no associate with You. Here I am!}

A man recites the above in an audible voice, while a woman privately.

* He who performs the *Umrah* stops *Talbiyah* once he commences the *Tawaf* or circumambulation while a person performing *Hajj* stops it upon throwing the stones at Jamrat al-Aqabah.

6. Prohibited Things during *Ihram*.

1. Shaving or trimming hair from any part of the body.
2. Clipping finger nails, or toe nails.
3. Covering the head (for male) and covering the face for women if no male strangers are around.
4. Wearing sewn clothes by male (shirts, pants, and the like).
5. Wearing perfume.
6. Hunting.
7. Consummating Marriage.
8. Sexual intercourse, if it took place during the first *Ihram* then *Hajj* or *Umrah* is nullified, and the pilgrim must offer a sacrificial animal and complete the rituals, and must return next year to perform the *Hajj* or the *Umrah* all over again. But if it took place during the second *Ihram*, then the *Hajj* is not nullified, they must, however, offer a sacrificial animal.
9. The *Mubasharah* (contacting the woman skin to skin) without insertion. If a man ejaculates, his *Hajj* remains valid, but he must offer a camel. If he did not ejaculate, he must offer a sheep.

* Whatever applies to men from the above prohibitions applies to women, except for wearing sewn clothes. A woman may wear any clothes (any clothes that conform with the Islamic dress codes) as long as she does not wear make-up or perfume. She must cover her hair, not her face. Wearing of the *Burqu'* (a veil with which a woman covers her face having in it two holes for

the eyes) and gloves are prohibited for her. Wearing jewelry is permissible for her.

* The preliminary breaking of the *Ihram* may be marked by doing two of the following: *Tawaf*, throwing the stones, or shaving, or shortening the hair.

* If a woman performing *Tamattu'* type of *Hajj*, (to perform *Umrah* then *Hajj* breaking the *Ihram* in between) menstruated before starting the *Tawaf* and feared she might miss some of the *Hajj* rites, she may enter the *Ihram* with the intention of performing the *Qiraan* type of *Hajj* (performing both *Umrah* and *Hajj* with one *Ihram*). Both, women in menstruation or in postnatal period, may perform all the rituals except for the *Tawaf* and prayer.

* It is permissible for a person in *Ihram* to slaughter domesticated food animals, chicken and the like, but not game animals. It is also permissible for him to catch fish and other sea food. He may kill dangerous wild animals such as lions, tigers, wolves, snakes, scorpions, rats, mice, or any other harmful animals or insects.

* It is prohibited for a *Mubrim*, or a person who is within the bounds of the inviolable vicinity to cut down its trees or grass except for al-Inthkhir trees (sweet-smelling trees found in Makkah). Even hunting, or catching game birds or animals in the inviolable vicinity is unlawful. If someone violates this, he must offer a sacrificial animal in return. Likewise, game birds and animals of Madinah are also prohibited to hunt or catch.

* He who is driven by necessity to violate any of the above prohibitions, other than sexual intercourse, such as shaving the hair, or wearing sewn garments, he may do so, but he must expiate by fulfilling one of the following three choices:

1 - Observing fast of three days; or

2 - feeding six needy people by giving each a *Mudd* of wheat, rice or the like; or

3 - offering a sheep.

* He who violates any of the prohibitions of *Ihram* ignorantly, or unmindfully, or is forced into it, there is no sin upon him, nor does he have to offer a sacrificial animal. Allah says:

"Our *Rabb*, do not punish us if we forget, or fall into error." [Surah al-Baqarah (2):286]

Such person must quit or relinquish the prohibited things which he committed.

* He who kills a game animal which has a match from the domesticated food animals, he either offers the match, or buys food with the cost of that animal and distributes it to the poor and needy, or he must observe a day of fast for each. If the game animal has no match from food animals, he may, then choose between fasting or feeding the poor or needy.

* The expiation for the *Mubasharah* is similar to the expiation for shaving the hair before the end of the *Hajj* rituals, that is, either to observe fast, feed needy people, or offer a sheep.

* Expiation for sexual intercourse before the first break of *Ihram* is to offer a camel, or to observe fasting of ten days, three during the *Hajj* season, and seven when he returns home. But if the intercourse took place after the first break of *Ihram*, he may expiate for it by either fasting, feeding, or offering a sheep.

* Both the *Qarin* and *Mutamatti'* should offer an animal if they are not Makkan residents. Such animals may be a sheep, one seventh of a camel, or one seventh of a cow. He who cannot afford it, he may observe fast of three days during the *Hajj* season, and seven more days when he returns home.

* As for him who is held from accomplishing his *Hajj* or *Umrah*, he may observe ten days of fast before breaking his *Ihram*.

* He who recommits the same violation before offering an animal, he does not have to expiate twice, once would do, but if he commits two different violations, such as shortening his hair, and clipping his fingernail(s), he must make an offering for each.

* The meat of the offering and the food must be given to the poor and needy who are within the radius of the inviolable city of Makkah. As for the expiational offering resulting from shaving hair or the like, or the sacrificial animal killed on account of in-completion of the *Hajj*, this may be given out to the poor and needy living in the area where the offering is made. Fasting, however, is an acceptable choice in all cases.

* An offering similar to a hunted game animal must be made from the domesticated food animals: a camel for an ostrich, a cow for a wild donkey (zebra), a ram for a hyena, a she-goat for a deer, a goat for a desert lizard, a lamb for a jerboa, a young she-goat for a rabbit, and a sheep for a pigeon. Two experienced people may decide what offering may be made for other game animals that have no match, the value of which may be given out in charity.

7. The Types of *Hajj*

There are three types of *Hajj*: *Tamattu'*, *Qiraan*, and *Ifrad*.

1 - The *Tamattu'*, (an interrupted pilgrimage, *Ihram* is put on for the *Umrab* which is performed sometime before the pilgrimage, the state of *Ihram* is then terminated, to be resumed when the moment comes for the pilgrimage) entering the state of *ihram* with the intention of performing the *Umrab* during the month of the *Hajj*. For the second *Ihram*, a pilgrim does not have to go to the *Miqat*, he can do so from his residence in Makkah. The *Talbiyah* for this type of *Hajj* is as follows:

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{O Allah! Here I am responding to You in performing *Umrab* during the month of the *Hajj*.}

2 - The *Qiraan*, entering the state of *Ihram* for the purpose of performing the *Hajj* and the *Umrab* together without interrupting the state of *Ihram*. Its *Talbiyah* is:

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{O Allah! Here I am responding to You to perform the *Umrab* and the *Hajj* jointly.}

3 - The *Ifrad*, entering the state of *Ibram* to perform the *Hajj* alone. Its *Talbiyah* is:

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{O Allah! Here I am responding to You to perform the Hajj.}

A Muslim is free to choose whichever type of the *Hajj* he wishes to perform. Yet the best of which is the *Tamattu'* for him who did not bring along with him a sacrificial animal. Otherwise the *Qiraan* is the best.

8. Entering Makkah

Once a Muslim puts on the *Ihram*, he should head for Makkah. It is better to enter it from the upper side during the day, but there is no harm in entering it by night. It is recommended to enter al-Masjid al-Haram (the sacred Masjid) through *as-Salam* gate. It is also called the gate of *Bani Shaibah* which is across from the Ka'bah, saying:

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{In the name of Allah. May peace and blessings be upon Rasoolullah. O Allah! Open for me the gates of Your mercy.}

Once he sees the Sacred House, he should raise his hands saying: *Allahu Akbar* (Allah is the Greatest) saying:

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{O Allah! You are As-Salam, and as-Salam comes from You. O Allah! Greet us with as-Salam. O Allah! Increase the honor, and the grandeur, and the nobility, and the

reverence of this House. And increase those who honor and revere it in honor and nobility and piety.}

Once the pilgrim enters the Holy Mosque, he should start with the *Tawaf*, or circuiting the Ka'bah.

9. The Procedure of the *Umrah*

* The *Umrah* is an act of the Sunnah. It is recommended every year. Its best time is during the *Hajj* season. Performing it in the month of Ramadhan, however, makes it equal to performing the *Hajj* itself. A Muslim must enter the state of *Ihram* from the *Miqat* if he passes through it. As for a person who lives within the radius of the *Mawaqeet*, he may enter the state of *Ihram* from his own residence. If he is a resident of Makkah, he should go to at-Tan'eem to put on his *Ihram*.

Once the *Mu'tamir* [The person performing the *Umrah*] enters al-Masjid al-Haram, he should begin with circuiting the Ka'bah starting off with the Black Stone, keeping the House, or the Ka'bah on the left side. In the meantime, he should drape the upper cloth (*ridaa'*), over the left shoulder, and leave the right shoulder uncovered.

Every time he reaches the Black Stone, he should grab it with his hands and kiss it, if possible, otherwise, it is enough to point at it saying:

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{In the Name of Allah, Allah is the Greatest, O Allah! I am doing this believing in You, and attesting to Your Book, and fulfilling Your covenant, and following the Sunnah of Your Prophet, peace be upon him.}

He then should supplicate and ask Allah of whatever he wishes. Once he reaches *al-Ruken Al-Yamani*, he should say: *Allahu Akbar*, and hold it, if possible without kissing it. The *Mu'tamir* should say the following between *al-Ruken Al-Yamani* and the Black Stone:

“Our Rubb! Grant us Hasanah (the reward of good action) in this world and Hasanah in the Hereafter, and protect us from the torment of the Fire.” [Surah al-Baqarah (2):201]

The *Mu'tamir* must circumambulate the Ka'bah seven rounds behind al-Hijr. Once he is through with the *Tawaf*, he must perform two *Rak'aat* prayer behind the Maqam Ibraheem, reciting in the first *Rak'ah al-Fatihah* and *al-Kafiroon*, and in the second *Rak'ah, al-Fatihah*, and *al-Ikhlās*. It is recommended to make *du'a* during this prayer. He should proceed, thereafter, to the little hillocks of as-Safa and al-Marwah, and recite the following verse while he climbs the first:

“Verily, as-Safa, and al-Marwah are among the rites of Allah, so there is no sin upon him who performs the Hajj or the Umrah to walk back and forth between them. And whoever does good voluntarily, then verily Allah is appreciative and All-Knowing.” [Surah al-Baqarah (2):158]

When he stops at as-Safa, he should face the Ka'bah and raise his hands supplicating:

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{Allah is the Greatest. There is no true god except Allah alone. He fulfilled His promise, and made His slave prevail, and he defeated the clans all alone.}

He should repeat the above supplication three times, and supplicate Allah. Then, he should walk down the hill humbly until he reaches the first green light where he starts walking briskly to the second green light after which he should resume his normal pace to reach al-Marwah. Once he is atop it, he should face the Ka'bah and repeat what he recited on as-Safa, then back and forth between the two hills, thus to complete seven rounds ending them on al-Marwah. It is the Sunnah to maintain purity by having ablution while tripping, and to perform *Sa'ee* starting with as-Safa and ending on al-Marwah.

* After the *Sa'ee* is over, it should be followed by either shortening all of the hair, or better yet shaving it off. As for women, it is enough to mark the end of *Umrah* by clipping a tiny part of her hair. By doing so, a *Mu'tamir* terminates the state of *Ihram* (i.e. to resume his normal life such as wearing sewn clothes, perfume, marriage, and so forth).

* Whatever applies to men respecting the *Tawaf* and *Sa'ee*, applies to women except that she does not have to take a brisk walk in *Tawaf* or *Sa'ee*.

10. The Procedure of *Hajj*

An account of the Prophet's *Hajj* procedure which he commanded his companions to follow.

It is recommended for those who are in Makkah to have a shower, and wear perfume on the Day of *Tarwiyah*, the 8th of Dthul Hijjah. Having done so, one can enter the state of *Ihram* from the place in which he is staying. He initiates his *Hajj* rites with the *Talbiyah*:

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{Here I am responding to You O Allah! To perform the Hajj.}

As for the *Qarin* (a person performing the *Qiraan Hajj*), they keep on their *Ihram* until they complete the *Hajj* procedure. All those performing the *Hajj* must keep reciting *Talbiyah* until they reach Mina before noon and perform *Dthubr* prayer in congregation, if possible. The rest of the day's prayers are shortened and performed each at its time. If it is difficult to attend them in congregation, a person may perform them in his own quarters. He should spend that night in Mina. The next day, after sunrise, that is, the 9th of Dthul Hijjah, or the Day of *Arafah*, he should march on from Mina to Arafah reciting *Talbiyah*, and *Takbeer* to stop at Namirah till noon, if possible, otherwise he may stop anywhere in Arafah avoiding a place called Wadi Arinah.

* When the sun passes the meridian, the pilgrim should march to Masjid Arafah to listen to the *Khutbah* and join the congregational

prayers of the *Dthubr* and *Asr* jointly, two *Rak'aat* each, performing them in the time of the *Dthubr*, having an *Adthan* and an *Iqamah* for each prayer. It is recommended to go to the *Mawqif* by Mount Arafah to stand there facing the *Qiblah* supplicating Allah persistently, humbly, and lowly before Him with his hands raised up. It is recommended for him to recite the *du'a* of the Prophet, peace be upon him:

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{There is no true god except Allah alone. To him belongs the Dominion and all the praise is due to Him. He is capable of doing all things. O Allah! All praise is due to You as we express it and better than what we express. O Allah! To You belongs my prayer and my offering, my life and death, and to You, my Rubb, is my return. O Allah! I seek refuge with You against the torment of the grave, and against the whispers of the chest, and against the disorder of the affairs. O Allah! You hear my words, and see my place, and You are well aware of my private and public affairs. There is nothing hidden from you of my affairs. I am the poor and needy who seeks Your relief, being fearful of You admitting my sins, etc.}

He should be persistent in supplicating and asking Allah's forgiveness, reciting the *Talbiyah*, and invoking the blessings of Allah upon the Prophet, peace be upon him. The pilgrim should not feel that the response to his *du'a* is being slow.

* If the pilgrim was unable to reach that stand on Arafah, near the boulders, he may stand anywhere on the Mount Arafah facing the *Qiblah* supplicating with his hands raised.

* If a pilgrim manages to stand for even a second on Arafat, during the period between the dawn of the Day of *Arafah* till the dawn of the next day, his *Hajj* would be valid.

* If he misses the rite of standing on Arafah, his *Hajj* would be null and void, but if he stays on Arafah during the day and departs before sunset, and does not return to Arafah, he must, as a result, offer a sheep.

* Once the sun has set on the Day of *Arafah*, the pilgrim marches on to Muzdalifah in a dignified manner. Upon reaching it, he should perform the *Maghrib* prayer three *Rak'aat* following it with the *Isha* prayer, two *Rak'aat*, at the time of the *Isha* prayer. He should spend the night at Muzdalifah and pray the *Fajr* prayer (the two *Sunnah*, and the two *Fardh*). Once he has prayed the *Fajr* prayer, he should proceed to al-Mash'ar al-Haram and climb it, if possible, otherwise, he may stand by it facing the *Qiblah* remembering Allah, the Exalted, praising Him, and declaring His Oneness. He should keep supplicating until very late that morning.

* If the pilgrim was unable to go to al-Mash'ar al-Haram, he may supplicate wherever he may happen to be.

* It is permissible for the weak men, women, and those accompanying them to move out of Muzdalifah to Mina after midnight.

* The pilgrim should go to Mina before sunrise in a dignified manner. He should pick seven pebbles on his way to Mina. It is permissible, however, to pick them from Muzdalifah or Mina. Once, he reaches Wadi Muhassar, he should rush out of it to reach Jamrat al-Aqabah, the furthest from Mina, and keep making *Talbiyah* until he casts seven pebbles at it. He should cast the pebbles from a point where the Ka'bah would be on his left, and Mina on his right, saying: '*Allahu Akbar*', every time he throws a pebble. The pebbles must be the size of a chick pea. It is not permissible for a pilgrim to cast big stones, slippers, shoes, or other objects, nor should he harm people during the course of casting stones, or force his way through for casting, or for any other purpose.

* After casting the pebbles, the pilgrim should slaughter his sacrificial animal, if he has brought it along with him, or he may buy one then kill it. It is praiseworthy for a pilgrim to eat from the meat of his offering, and distribute the rest of it to needy people. Having slaughtered his sacrificial animal, he may shave off his hair, or cut short all of his hair, not just part of it. Shaving off the hair is better than shortening it. Once the pilgrim has completed the above rites, all things that were prohibited for him during the *Ihram* become lawful again, except for approaching his wife, even if he has not slaughtered his sacrificial animal.

* Having achieved the above, it is the Sunnah that he should have a shower, clean himself, wear perfume, and put on his best clothes to proceed to Makkah for *Tawaf* of visitation, or *Ifadhab*, in case the pilgrim is performing the *Hajj Tamattu'*, but if he is performing the *Qiraan*, or *Ifrad* and did not make *Sa'ee*, or tripping

between the two hills, following the arrival's *Tawaf*, then he must make the *Sa'ee* for the *Hajj*. At that point, everything becomes lawful for him including approaching his wife. This is called the second breaking of *Ihram*.

* The visitation *Tawaf* may begin after mid-night preceding the sacrifice day. The pilgrim may, however, perform the visitation *Tawaf* on the same day, or he may delay it. It is also the Sunnah to drink the *Zamzam* water till he feels he is filled with it, and to recite the following upon drinking it:

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{O Allah! I ask You beneficial knowledge, and ample provision, and cure from every ailment.}

* He should return, thereafter, to Mina to spend the rest of the *Eed* day and the two subsequent days and nights, the 11th, 12th and the 13th of Dthul Hijjah. During this period, the pilgrim must perform his daily prayers each on its due time shortening the four *Rak'aat* prayer into two as long as he remains in Mina. Casting the pebbles should take place in the afternoon in those days. On the 11th he should cast seven stones at the first *Jamrah* (post) which is located near Masjid al-Kheef, saying '*Allahu Akbar*', every time he casts a stone. Having cast the stones, he should step forward keeping the post on his left and face the *Qiblah*, and supplicate Allah for a long time. He should then move on to cast the second *Jamrah*, or the middle post with another seven stones, then step aside to keep it on his right, and supplicate for a period shorter than the first. After casting the third *Jamrah*, he should not stop nor should he supplicate.

On the 12th day of Dthul Hijjah, he should repeat the procedure of the previous day. If a pilgrim wishes to leave early, he may leave Mina before sunset that day, but if he prefers to stay behind until the 13th, which is better, he should cast stones at the three *Jamraat* as he did before. Such procedure applies to women and men alike. He should go to Makkah, after that, to perform the *Tawaf- al Wada'* or the Farewell Tawaf, circuiting of the Ka'bah, if he is not a resident of Makkah. Having performed this *Tawaf*, the Hajj procedure would thus be completed.

* It is permissible to delay the casting of the stones till the 13th, provided he casts them in order, that is, to cast the first *Jamrah*, the middle, then the Al-Aqabah, and to repeat the procedure in the two following days.

It is better for the pilgrim to cast the stones in the afternoon, but if he fears the crowds, he may then cast them during the night. The Prophet, peace be upon him, timed the beginning of casting the stones, but did not time its ending.

* It is preferable to perform the rites of the *Eed* day, the 10th of Dthul Hijjah, in the following order:

1. Casting the stones at Al-Aqabah,
2. Slaughtering the sacrificial animal,
3. Shaving off, or shortening the hair,
4. *Tawaf*
5. *Sa'ee*

This was the procedure which the Prophet, peace be upon him, followed. There is no harm, however, if the pilgrim performs one

rite before the other, such as shaving off the head before slaughtering the sacrificial animal, or performing the *Tawaf* before casting the stones, or the like.

* It is not permissible for a person intending to perform the *Hajj* or the *Umrab* to cross a *Miqat* before wearing the *Ihram*, such as arriving in Jeddah, for instance, before wearing the *Ihram*. Such a person must either go back to the *Miqat* which he had crossed, if possible, or to sacrifice a sheep in Makkah as a *Fidyah*, (an offering that is given as a means of effacing the sin which he has committed, as in the case of crossing a *Miqat* without *Ihram*) and distribute its meat to poor and needy living around the *Haram*, The Sacred House, in Makkah.

* Deputation for casting the stones is permissible for the weak men or women. A deputy should cast his stones first, then his principle's.

* A pilgrim or a *Mu'tamir* (a person performing the *Umrab*) must guard his tongue from telling lies, backbiting, or arguing. He must also choose good company, and make sure the funds he brought along to cover his stay are earned through lawful means.

* It is permissible for the *Mu'brim* (a person in a state of *Ihram*) to have a bath, or a shower, wash his clothes, or put on cleaner set of towels while in *Ihram*.

* If a woman menstruates while in *Ihram*, it is not lawful for her to perform *Tawaf* before she is clean again.

* The period of slaughtering the animals extends until the sunset of the 13th of Dthul-Hijjah.

* It is incumbent on the pilgrim, whether he is performing *Tamattu'*, or *Qiraan* type of *Hajj*, who is not a resident of Makkah to offer a sheep, or one seventh of a camel, or one seventh of a cow.

If he cannot afford it, he should observe a fast of three days during the *Hajj* season, and seven more days when he returns home.

* A child who is incapable of casting the stones, his guardian may cast them on his behalf, after casting his own.

* When the pilgrim, male or female, wants to leave Makkah, he should not do so before performing the *Tawaf Al-Wada'*, or the Farewell Tawaf. Menstruating woman, or a woman having post-natal discharge would be exempted from this *Tawaf*. If the pilgrim did not perform this *Tawaf*, he should return to Makkah to perform it, or slaughter a sheep as a *Fidyah*.

* There is no harm if he delays the visitation *Tawaf* to perform it upon his departure, this *Tawaf* suffices for the Farewell *Tawaf*.

11. The Fundamental Rites of the *Hajj*

1. The *Ibram*
2. Standing on Arafah
3. Visitation *Tawaf*
4. The *Sa'ee*.

12. The Obligatory Duties of the *Hajj*

1. The *Ibram* from the *Miqat*
2. Spending a day in Arafah.
3. Staying in Mina and Muzdalifah overnight for those who are neither water or food wardens.
4. Casting the stones.
5. Shaving off or shortening the hair.
6. *Tawaf al-Wada* (the Farewell *Tawaf*).

13. The Fundamental Rites of the *Umrah*

1. The *Ibram*
2. The *Tawaf*
3. The *Sa'ee*.

14. The Obligatory Duties of the *Umrah*

1. The *Ihram* from the *Miqat*.
2. Shaving off or shortening the hair.

* Missing a fundamental rite of the *Hajj* renders it incomplete, while missing a duty thereof, does not render the *Hajj* incomplete, but it entails a *Fidyah*. There is no harm in missing a supereogatory rite. Anything other than a fundamental or obligatory rite is considered a rite which is recommended by the Prophet, peace be upon him.

* He who misses the stay in Arafah, would miss the whole *Hajj*. In this case, he may break his *Ihram* and consider his *Hajj* as *Umrah*. He must perform another *Hajj* in the future, but must offer a sacrifice if he did not pronounce the *Ihram* condition. If a person is held by an enemy from proceeding to the Sacred House, he should give an offering before breaking his *Ihram*. If he is held back by sickness, or lack of funds, and made a condition, he may break his *Ihram* without having to sacrifice an animal. But if he did not make such a condition, he may offer whatever sacrificial animal available.

* It is the Sunnah to visit the Prophet's Masjid, to pray in it and to greet the Messenger at any convenient time.

* It is the Sunnah for a person entering the Prophet's Masjid, to pray in the *Rawdhah* (the space between the Prophet's grave and his pulpit in his Masjid) the Masjid's greeting prayer, and to proceed to the grave of the Prophet, peace be upon him, and stand in front of it courteously saying: "May peace be upon you, O Messenger of Allah, and His blessings". Then he should step

forward to the graves of Abu Bakr and Umar, May Allah be pleased with them, and greet them too.

* It is the Sunnah for the Muslim to perform ablution and go to Masjid Quba' to perform two *Rak'aat*. Such prayer is equal in reward to that of *Umrah*. It is also a Sunnah to visit al-Baqi', (the graveyard in which companions of the Prophet, peace be upon him, are buried) to greet its people, and to visit the martyrs of the Battle of Uhud to greet them saying:

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{May peace be upon you, residents of this land, the believers of you and the Muslims, and we shall *Insha' Allah*, follow you. We ask Allah to render sound our conditions and yours.}

15. The *Udh'hiyah* and the *Aqiqah*

* The *Udh'hiyah*, or the sacrificial animals offered for acquiring the pleasure of Allah. An offering may be a camel, a cow, or a sheep. It is an act of worship prescribed by the Prophet, peace be upon him.

16. The Time of Sacrificing the Animal

- * Right after the prayer of *Eed al-Adha* until the last day of *Tashriq* (13th Dthul Hijjah).
- * It is the Sunnah to distribute its meat dividing it into three portions: one to give away as a gift, one to give out to the poor and needy, one to keep. There is a great reward for the *Udh'biyah* for it benefits the poor and fulfills their needs.
- * The *Udh'biyah* is acceptable only if it is a five year old camel, a two year old cow, a six months old sheep, or a one year old goat.
- * One sheep may be offered for one person, while a camel, or a cow may be shared by seven people; one seventh each. One may sacrifice a sheep, one seventh of a cow, or of a camel on his behalf, as well as on behalf of his household. A sacrificial animal must be free from imperfections.
- * A sacrificial animal is recommended to be offered by a living person. It can be offered also on behalf of a deceased. It is unlawful for a person who intends to offer a sacrificial animal to cut his hair, or clip his finger nails, or toe nails during the first ten days of Dthul Hijjah.
- * It is praiseworthy to observe fast in these ten days, and to do more good deeds.
- * *Al-Aqiqah*, a sacrificial animal which is offered on the occasion of a new-born. It is a practice of the Sunnah to offer two sheep for a baby boy, and one for a girl, on the seventh day of birth. The baby should be named and his/her hair shaved off, when the baby is seven days old, if possible, otherwise on the fourteenth, the twenty-first day, or any other day after that. Silver weight of the shaven hair should be given out in charity. The *Aqiqah* signi-

fies gratitude to Allah for His renewed favors, and for the new comer.

* It is preferable to slaughter a camel, a cow, or a sheep for the occasion. It is also preferable that the offered animal be fat and most expensive, for Allah says:

“And whoever honors the rites of Allah, (such honoring) reflects the righteousness of hearts.” [Surah (22):32]

* It is the Sunnah that the guardian himself slaughters the *Aqiqah*. If unable, someone else may slaughter it for him. The butcher must not be given a portion of the meat for fee.